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REVIEW,

The Year of Jubilee; but not to Africans: A Discourse delivered July 4th, 1825, being the 49th Anniversary of American Independence; By NATHANIEL S. PRIME, *Pastor of the first Presbyterian Church in Cambridge, New-York.*

The general character of this discourse, will be readily anticipated from its title; and from the occasion which gave rise to it. The author tells us in his preface, that he "has been in the habit, for a number of years past, of celebrating the Anniversary of Independence with public worship, in his own congregation"—a most commendable practice, and one which we are happy to say, is fast gaining ground amongst us; and which must sooner or later, extensively prevail. American liberty, it seems, had formerly suggested the theme of Mr. P.'s discourse on these occasions; but, as at the recent anniversary, it was in contemplation to take up a collection in aid of the Colonization Society, he substituted "*slavery*" instead of *liberty* for his motto: and found an appropriate text for his discourse, in the preamble of the declaration of Independence of the United States of America, which is as follows;

"We hold these truths to be SELF-EVIDENT; that all men are CREATED EQUAL; that they are ENDOWED BY THEIR CREATOR with certain UNALIENABLE RIGHTS; that among these, are LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS."

We have often wondered, that after founding the declaration on such a proposition as this: and sending it forth to the world, as constituting, in some measure, a new era in the doctrines of national polity, the patriots and statesmen of the revolution should not immediately have set about the consistent work of devising ways and means for at least, the gradual emancipation of a large portion of the colonial population who were held in the most rigorous servitude. But the truth is, that in relation to this one particular, these patriots lived half a century too soon. It was for them to proclaim and establish the general principles of civil and religious liberty; and leave it for others to perfect the great work which they had undertaken.

The rising republics, at the south, have had the advantage of nearly half a century of our national history to improve upon. Some of them have accordingly set about the work of emancipation; and the rest, it is to be hoped, will eventually follow their example. The little which is doing as yet, in the United States, for the obliteration of the national stain of slavery, shows how difficult it is to establish new methods of thinking, in the midst of a prosperous community, who take to themselves the credit of first successfully defending the rights of *civilized* man; and whose example *on the whole*, stand forth as a sublime and enviable spectacle, among the nations of the world.

Something vastly more efficient, than the operations of the American Colonization Society, must be eventually resorted to, for the consummation of the work, which is now happily begun: and it is believed that the time is not far distant, when the cause of African emancipation, will awaken the entire energies of this people; and when the continent of Africa will begin to realize some remuneration for its wrongs, in the benign influence of civilization, and the greater blessings of the gospel of peace. This is a "consummation most devoutly to be wished;" and we know not that any thing better can be done towards forwarding this result, at the present time, than what may be effected by extensively co-operating with the American Colonization Society. This will serve to raise the tone of national feeling with regard to the object; and under the blessing of divine Providence, it may give a practical demonstration of what might be anticipated as the result of a more extended undertaking.

But to return to the discourse—it was apparently written in some haste; and as our author tells us, without the least reference to its publication.

After naming his text, he enforces the proposition contained in it, by the following very pertinent remarks.

Man, considered as a rational and social being, occupies a variety of important relations in the universe of God. In the first place he stands related to that great and glorious Being who gave him existence, and he is under the most solemn and indissoluble obligations, to the exercise of eternal reverence, love and gratitude. However indifferent he may feel, in his present fallen state, to the demands of heaven, and however negligent he may be of the duties which result from those demands, it is an incontrovertible truth, that the service of God has the first and highest claim. Hence, the first and greatest commandment of the law is declared, by the divine Saviour to be this; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark xii, 30. An immediate and constant compliance with this precept should be the first object of every human being.

But although this is the first, it is not the only duty of man. He occupies other relations, and, of course, is subjected to the authorities of other duties. Passing over all the other subordinate connexions of man as foreign from our present purpose, I shall here notice only his relation to his own species, and the obligations which result from that relation. All men are formed by the same hand, born into the same world, under the same circumstances, and are bound by considerations both of duty and interest to respect each other's rights and to promote each others happiness. These duties are next in importance to those which relate to God. Therefore, our blessed Lord, after declaring the precept already quoted to be the first commandment of the law, adds, "And the second is like" to it, "Thou shalt love thy neighbour as thyself." He then declares, with respect to both, "There is no commandment greater than these."—Here then we have a concise, but complete exposition of man's duty in relation to his own species. It is applicable to all the possible circumstances of life; and at the same time, so plain, that the smallest share of intellect is sufficient to understand and apply it. It accords precisely with that golden rule which the Saviour delivered, in his sermon on the mount; "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matthew vii, 12.—That is, all the duties which God has ever required of man in relation to his own species, either in the law or the prophets, are comprehended in this single precept, "Do to others just as you would wish them to do to you." Did this principle regulate the conduct of all men, the earth would instantly resume the first bloom of Eden. Not only would war, murder and rapine cease to desolate the earth, but animosities and contention and oppression of every kind and degreee would instantly disappear. Adventitious circumstances might still produce distinctions in the relative situations of men; but pride that fiend of hell and enemy of happiness, would be banished from the human breast; and one more prospered of heaven than his fellows, would look down upon them, not to despise their poverty, nor to rejoice in their misery, nor to deprive them of their liberty; (the last earthly blessing that man can lose:) but to compassionate their necessities, to console them under adversity, and to administer to their relief. The whole human family would be bound together by the sense of a common nature, and the bonds of sincere affection: in a word they would feel that they were "bone of each others bone: and flesh of each others flesh." and in all cases and under all circumstances they would act like brethren.

From these remarks you will perceive that the words of my text, although they are not a part of the inspired volume, contain sentiments in perfect accordance with the divine declarations. This consideration therefore is sufficient to entitle them to the highest respect. But, in this favoured land, they do not need this argument to give authority. They are the words of our *fathers*; not spoken by the fireside, or in the closet, while they rested quietly in the midst of their domestic circles, without a witness of their declarations; but proclaimed and published to the whole world, while they stood in jeopardy of their lives and all that they held dear on earth; and with a solemn appeel *to the* SUPREME JUDGE *of the world for the rectitude of their intentions*. Nay, more; some of them sealed this declaration with their blood, and voluntarily laid down their lives to deliver their posterity from tyrany and oppression, and to procure for them the blessings of liberty and self-government. Confining ourselves to this view of the subject, we should pronounce that native American unworthy of his parentage and the name which he bears, who would not revere the word of his father, uttered under such circumstances. Nay, that man, let him be who he will, and let his circumstances be what they may, is unworthy to tread American soil, and breathe American air, who does not cheerfully adopt the words of my text, as containing the sentiments of his heart, "All men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness."

From the N. Y. Religious Chronicle.

FIRST CHURCH IN THE CITY OF NEW-YORK.

From a very curious publication lately issued in this city, entitled *View of the city of New Orange (now New-York,) as it was in the year* 1673, we gather the annexed particulars in relation to the building of the first house designed for public worship in this city. It stood near the spot now denominated the Bowling-Green.

The Reformed Dutch Church was erected within the fort, by Governor Kieft, in 1642. It was of stone, and covered with oak shingles which exposed to the weather, soon resembled slate. The motives which induced Gov. Kieft to become the founder of the first church in this city, may be best related in the words of Capt. David Pietersz de Vriez. De Vriez observes: "As I was every day with Commander Kieft, dining generally at his house when I happened to be at the fort, he told me one day that he had now made a fine tavern *built with stone*, for the English, by whom as they passed continually with their vessels from New-England to Virginia, he had suffered much, and who might now take lodgings there. I told him this was very good for travellers, but that we wanted very badly for our people a church. It was a shame that when the English passed, they should see nothing but a *mean barn*, in which we performed our worship: on the contrary, the first thing that they in New-England did, when they built fine dwellings, was to erect a fine church; we ought to do the same, it being supposed that the West India Company were very zealous in protecting the Reformed Church, [Calvinist] against the Spanish tyranny, that he had good materials for it, fine oak wood, fine building stone, good lime made of oyster-shells, being better than our lime in Holland. Keift asked me then who would like to attend to this building? I replied, the lovers of the reformed religion, as certainly some of them could be found. He told me that he supposed I myself was one of them, as I made the proposition, and he supposed I would contribute a hundred guilders! I replied, that I agreed to do so, and that as he was Governor, he should be the first. We then elected Jochem Pietersz Kuyter, who having a set of good hands, would soon procure good timber, he being also a devout Calvinist, We elected also Jan Claesz Damen, because he lived near the fort, and thus we four 'Kirk meesters' formed the first consistory to superintend the building of the church. The Governor should furnish a few thousand guilders of the company's money, and would try to raise the remainder by subscription. The church should be built in the fort, where it would be free from the depredations of the Indians. The building was soon started of stone, and was covered by English carpenters with slate, split of oak wood," (that is with oak shingles which, by rain and wind, soon became blue, and resemble slate.)

The contract for the erection of this church is upon record. It was made in May, 1642, before the Secretary of the New Netherlands, between "William Kieft, Church-warden, at the request of his brethren the Church-wardens of the church in New Netherlands, and John Ogden of Stanford, and Richard Ogden, who contracted to build the church of rock-stone, 72 feet long, 52 broad, and 16 feet high above the soil, for 2500 guilders, (416*l*. 13*s*. 4*d*.) in beaver, cash or merchandize, to wit, if the Church-wardens are satisfied with the work, so that, in their judgment, the 2500 guilders shall have been earned, then said Church-wardens will reward them with one hundred guilders (16*l*. 13*s*. 4*d*.) more," in the meantime assist them whenever it is in their power, and allow them the use, for a month or six weeks, of the Company's boat, to facilitate the carrying of the stone thither.

The church was not completely finished until the first year of Governor Stuyvesant's administration. In July, 1647, he and two others were appointed Kirk meesters, (Church-wardens,) to superintend the work, and complete it the ensuing winter. The town bell was removed to this church.

SUNDAY SCHOOLS IN GREECE.

At the late annual meeting of the British Sunday School Union, the Rev. Sereno E. Dwight, in seconding the motion of Mr. Bennet, for receiving subscriptions in England to support Sunday Schools in Greece, made the following remarks:—*Col. Star.*

In seconding the motion, Mr. Dwight said, he could not help pleading the cause of the Greeks, for he was the inhabitant of a republican country. He had conversed with many enlightened Greeks, and so far as he could judge from the opinions of these gentlemen, he had reason to believe that there was no nation on earth more desirous of information, and of educating the rising generation. While the city of Missolonghi was surrounded by the Turkish armies, the Government established a Lancasterian school there, and the very first day seventy scholars were admitted. As a friend of national freedom, I look upon the establishment of Grecian liberty as one of the most important events of the world. Why do other countries look with a jealous eye on Greece? She was not like the comet, 'shedding disastrous twilight on half the nations,' but would prove as a light-house, shedding auspicious beams on surrounding countries, though with fear of change-perplexing monarchs;' and though her top might be tempest-struck, she would conduct the nations to liberty and peace. Her cause was the cause of humanity, liberty, and religion.

CALVIN AND PERSECUTION.

JOHN CALVIN was a cruel persecutor; he burnt poor Servetus. This is the charge which his enemies constantly bring against him; and they manifest as much zeal, as if by supporting it they could prove all his followers inquisitors. I do not undertake his apology, this has been done by others, but what shall we say of Erasmus, the cool, the liberal, the universally praised, the philosophical Erasmus? In one of his letters I read the following passage. *Hoc atrocius est, quod quisquam in doceo, non esse sumendum capitis supplicum de hæreticis, nec usquam adimo gladii jus principibus quod illis non ademit Christus.** Erasmus is complaining that any one should dare to reproach him of not teaching that magistrates may hang and burn men for their opinions whenever they please. Well done Erasmus! There cannot be a stronger proof that if Calvin really had an agency in convicting Servetus, this intolerance was the fault of the age; since Erasmus who towered above the times, was still the advocate of persecution, even unto death,—*gladii jus.*

Ch. Spectator

* "Never have I denied that heretics ought be punished with death," &c.

Eds. Rec. & Tel.

ONE BLOT YET REMAINS.

But no!—alas no!—our favoured country is not throughout, the undisputed region of light. A cloud has long been hovering over us: but now it gathers thicker, and spreads wider, and broods in darkness, hourly deepening over many a fair portion of our land. Thousands—nay, almost millions are in our midst, who, though light shines all around them, are yet sitting in darkness, and "in the shadow of death." It is a whole people, entirely distinct from us, yet effectually intermingled among us, who have no Bible, no hope,—an entire people, who, though dwelling in the cradle of liberty, are shackled in the bonds of slavery. This is darkness, horrible darkness, in the midst of light! It discovers a heavy cloud wide spread, and darkly lowering over us—in view of which the stoutest heart may tremble! Oh, 'tis a scene that carries back irresistibly to a period gone by—a period of horrible crime.

Brethren, I am not indulging in mere declamation; nor am I desirous to rouse feelings of indignation against our brethren of the South. The guilt of this continued traffic, I sincerely believe, scarcely rests at all on this country; and many of those who live amid the horrors of slavery, feel its evils more sensibly than we can, and deplore them as truly. They are the sufferers—and they deserve our compassion and our sympathy, rather than our indignation. They found the evil existing;—'twas entailed upon them by their predecessors. They feel its horrors—but how are they to remove them? They see the danger—but how is it to be averted? The wisdom, and *the united energies of the whole nation must be put under requisition, if any thing is to be effected.* Slavery to an alarming extent, exists among us as a nation; the guilt is a national one—the danger is national—and the effort for its complete removal must be national, or it will be in vain.—*Rev. W. T. Hamilton, 4th of July, at Newark, New Jersey.*

VALUE OF LAND DIMINISHED BY SLAVERY.

Slavery, according to a statement made by an intelligent gentleman from that state, has reduced the price of land in Virginia to about one fourth of what it is in Pennsylvania. So that the slave holders there, are convinced, that if they would remove off the soil the entire slave population, and in the room of it introduce an industrious white population so that the land might rise to its proper value, they would be richer without their slaves than with them.—[Notes to Mr. Patterson's Address.]

SLAVERY, VS. SABBATH SCHOOLS.

In one one of the slave states, there is a law, which operates against Sabbath Schools. And some pious females were told, that if they continued teaching the blacks in the Sabbath School, they would subject themselves to the penalty of the law; which was a fine, and whipping on the bare back. They modestly replied, "We *must* go on; and will pay the fine; and if any person can be found to do the whipping, we will endure it."—*ib.*

BLACKS WITHOUT SOULS!

A minister of Christ related to me this fact. An old black woman came to him once in great distress of soul. He conversed with her, and asked her if she never had any convictions when she was young. She said no—once she asked her master to let her go to meeting—he said she was a fool—she need not go to meeting—she had no soul—that black people had no souls—and I never believed I had a soul, said she, till I heard you preach.—*ib.*

Among the contributions to the London Jews' Society, acknowledged in the Jewish Expositor for July, is one of £10, accompanied with the following observation: "I beg to present the inclosed as a donation to the Jews' Society, *chiefly*, on account of reading a review, in the Christian Guardian, of a book published against it by Mr. N. H. Norris."

When the Agent of the American Jews' Society, was on his southern tour making collections, a gentleman in Norfolk, who had contributed $10, on seeing a violent philippic against his object in one of the papers of the state, sought him out and doubled his former donation. We learn from the northern papers, that several editors are now increasing the funds of the Society in the same way. The God of Abraham promised long since, that he would cause even the *wrath* of man to praise him.

HOGARTH.

When Hogarth, that great master of human nature, wished to exhibit the progress of the Idle Apprentice, from the first commencement of his evil courses to the final close of his career upon the scaffold, he lays the opening scene on a *wasted* Sunday, and his hero, stretched upon a tomb-stone, in a church yard, engaged in play, regardless of the crowds which are passing by to church, and insensible to all the monuments of mortality that surround him.

COVETOUSNESS DETECTED.

The following was published a number of years since, in a Portsmouth paper.

A man, a number of years since who lived near Portsmouth, was very desirous to be rich, that he might do good. He owned a certain field which was very stony. One night he dreamed that all those stones had become gold. He soon felt anxious to secure it; but the wish to do good was now gone. He thought himself rich and independent. His first object was to secure his gold. So he concluded to hire labourers, search every one of them, and cut out all their pockets, lest they should steal one grain of the precious metal. But he tho't of their putting it into their mouths, and that he could not prevent. He was so anxious about securing his treasure, that he awoke—and behold it was a dream. He arose, went into the field, and sat down on a certain rock which in his dream, seemed to be solid gold, and there rejoiced that the rocks were rocks still; for the dream had revealed to him the covetous disposition of his heart. So he praised God that he had but little of the world in his possession.

A cobler at Leyden, who used to attend the public disputations held at the academy, was once asked if he understood Latin? 'No,' replied the mechanic, 'but I know who is wrong in the argument.' 'How?' replied his friend, 'Why, by seeing who is angry first.'

JACOB NICELY—THE LOST CHILD.

Fifty years ago, Adam Nicely settled at the foot of the Chesnut Ridge, in Ligonier Valley, Va. where he has continued to reside ever since. Mr. Nicely is now more than eighty years of age. When he commenced clearing his little spot of land in the then wilderness, he had three or four sprightly and interesting children, who were "their father's hope and their mother's joy." Not long after this period, two of them, one evening, left their lonely habitation for the purpose of gathering strawberries. They were followed by their little brother Jacob, without the knowledge and consent of his parents, and who did not return with the other children—nor was he seen by them. The alarm was immediately given, and the neighborhood scoured, but the search proved ineffectual. For two weeks, with intense anxiety of mind, and feelings that cannot be described, the unhappy parents sought their darling little Jacob in the wilderness. He could not be found. It was at length concluded that he had fallen a prey to the ruthless panther.

Some time since Mr. John Wolf, a young man who formerly resided at Ligonier Valley, emigrated to the state of Ohio. Having occasion lately to return on a visit to his friends, he stated that during his travels he had become acquainted with a white man near Fort Seneca, who lived after the manner of the Indians, and who stated that when very young he had been taken from his parents in Ligonier Valley, by a party of Indians, and had continued with them ever since. When this information was communicated to old Mr. Nicely, he concluded that this man must be his son Jacob, who had been lost so many years. Under this impression, notwithstanding his age, he made the necessary arrangements to visit him, and succeeded in finding and once more beholding his darling son. Jacob Nicely resides near Fort Seneca, and though comparatively more civilized, still his habits and manners were not dissimilar to those of the Indians who surrounded him. And the resemblance of his features to those of the other members of his family—the time and manner of his capture—the recollection of his name by himself, along with other circumstances—all conspired to convince Mr. Nicely that he is indeed his son. Thus it is that Providence has in his own way, after many years, restored a lost child to his affectionate parents, before their grey hairs descended to the grave. Jacob Nicely is soon expected on a visit to his relatives.—*Westmoreland Republican.*

Pulpit, Study, and Family Bible.—The latest London Journals, contain the prospectus of the Holy Bible, containing the Old and New Testaments; printed accurately from the Standard Folio Edition, Oxford, 1769, with the various readings and marginal notes in that edition; by Benjamin Blaney, D. D. Regius Professor at Oxford; to which are added, *the whole of the parallel passages* which are found in the following works:—Mr. John Canne's Bible, 4to. London, 1700; Bishop Wilson's Commentary, edited by Cruttwell, 3 vols. 4to. Bath, 1785; Dr. Adam Clarke's Commentary, 7 vols. 4to. London, 1810–25; Rev. J. Brown's self-interpreting Bible, 2 vols. 4to. London, 1824; Rev. John Scott's Commentary, 5 vols. 4to. London 1824; the English version of Bagster's Polyglott Bible, London, 1825. The whole systematically arranged by the present editor, on the plan adopted by the best writers, but with improvements to render reference more easy, and illustration more perfect, with Philological and Explanatory notes, (printed in the centre of each page,) illustrative of its History, Geography, Natural History, Chronology, Customs, &c, derived from Modern Travels and various learned Commentators and Critics, both British and Foreign."

Fam. Vis.

FRAGMENT.

I never knew a wicked man that liked the Sabbath. I never knew a money lover, an infidel, a debauchee, a drunkard, an idle fellow, a hater of the church, but would rather have seven days than six for himself.

Religious Intelligence.

MISSION SCHOOL AMONG THE ARABS.

Extract of a letter from Rev. Mr. Bird to the Corresponding Secretary of the A. B. C. F. M. dated Beyroot, Jan. 11, 1825, and published in the last Missionary Herald.

But of all the subjects, of which we can now speak, relating to the prosperity of the mission, perhaps the most interesting is the school we have been the means of establishing in the city. It commenced in our own house, on the 28th of July last, under the instruction of a native Arab, and consisted of seven pupils. Its increase was rapid. A larger room was necessary, and we hired one in the neighbourhood. By the middle of September, the regular number of scholars was between fifty and sixty.

A thing so novel here as a free school established by strangers, could not fail to attract considerable notice. Many persons of different religious denominations, came to see it merely to make inquiry; others to applaud; and others to contradict. Many listened at the door, and went their way; some examined the books; and some, without examination, declared them heretical. One individual, hearing a little boy repeat the second commandment, "Thou shalt not make unto thee any graven image," &c. said it was wicked to teach such things to children, —"*it was opposed to the church.*" Another inquired what right we had to come here and set up schools. The instructer replied, "These children were running about the streets in all sorts of mischief; and almost as ignorant as the beasts of the field. No one cared for them. Now these good people have come from a far country to teach them what will make them happy and useful. Are you angry at this? Why did you not establish a school for them yourself?" The man was silenced.

About this time, so much was said to the Greeks, by their polished neighbours, for sending their sons to be taught heresy, that four of their most respectable men came to ascertain more fully the nature of the school, and especially what was taught in it. After they had examined the Bibles, Testaments, and Psalms, (the only school books,) they pronounced them all good. We then gave them the history of the school, saying, that a few children in our own family and neighbourhood, wished to learn to read; that we taught them the alphabet ourselves, and as much more as we were capable of teaching; but as some of them began to require more able instructers than ourselves, our present teacher was engaged to come and instruct them an hour or two each day; that the accessions to the school were such, that soon the teacher needed the whole day for their instruction, and that, at the present time, the number of children was greater than we had ever expected. "And now, sirs," said we, "is this good, or bad?" All replied, "*it is very good,*" and appeared much gratified with what they had seen and heard. Soon after this, the school room being still too small, we took, for a trifling rent, a house in the city sufficiently large to accommodate, not only the school, but also the teacher and his family. Our hopes were quite sanguine that this removal from the suburbs to the town, would considerably increase the school.

It was just at this time, that the circular of the Greek Patriarch, mentioned in the first extract from Mr. Bird's letter, was issued; and, as might be supposed, occasioned some embarrassment to the school. However, the school survived the shock.

Had I removed to Sidon, as I thought seriously of doing before engaging my present instructer, I should have met with much interruption, and should perhaps have been obliged to return to Beyroot, in consequence of the war between the princes of mount Lebanon. My situation in other respects, would have been much less eligible, than it is at present: and the worthy man, whom a kind providence seems evidently to have placed in my family for some special benevolent purpose, would, in all probability, have been lost to the church.

Signor Garabet is truly my companion and friend, and, could I but see evidence, that his soul was thirsting after God, he would be indeed a brother beloved. His wife, also, possesses three qualities, which are extremely rare in Syria, viz. modesty, silence, and neatness. Mrs. Goodell is teaching her to read Arabic. I do not recollect to have seen a single female in this country, who could read, except those instructed by ourselves. In religious discussions, which we have with those who occasionally visit us, Signor Garabet is very useful. If I tell them, that such a thing is contained in the word of God, they will perhaps contradict it; or say, it may be so in the English Bible, but it is not in theirs, but if he tells them, that it is even so, no one ever disputes it. If I tell them of the wickedness of their spiritual guides, they deny that what I say is true; and seem to ask how I, being a stranger, should dare to make such assertions; but when he represents the wickedness of their priests in the most glowing colors, and tells of abominations, which I never dreamt of, they know, that he is perfectly acquainted with the whole system of hypocrisy, bribery, treachery, and falsehood, and shrugging up their shoulders, acknowledge, that many of their religious teachers are indeed men of vile characters. What makes him still more valuable is, that he is very pleasant in his manners, and seldom gives offence.

I have recently commenced giving public religious instruction to the beggars. Nearly a hundred come every Wednesday and Saturday morning for bread. As I dare not admit so many into the house at once, both on account of their disposition to plunder, and on account of the diseases, with which many of them are afflicted, I take the Bible under one arm, and a basket of bread under the other, and, with my faithful Archbishop by my side, go out, and stand by the well of water. Many assemble from the neighbouring houses, some to draw water, and others to hear what is said. The beggars are all made to sit upon the ground, and to keep silence, while I read a portion of the Holy Scriptures to them, and Signor Garabet addresses them on the subject of religion. After this, we distribute the bread, and send them away in peace. They are literally "the poor, the lame, the halt, and the blind;" and their external appearance is but a faint image of their moral wretchedness.

It will be no matter of surprise, if the priests should hire a band of soldiers to come and disperse the multitude, or should resort to other measures to defeat our benevolent designs. In this country, we have to hope for the best, prepare for the worst, and be as active in inventing good things, as our enemies are in inventing evil things.

The only late intelligence respecting Messrs. Fisk and King, is in a letter from Mr. Temple, dated Malta, May 19th. It is as follows:

By a letter from Mr. King, I learn that he is about to leave Syria, with the intention of visiting Constantinople and Greece. He hoped to be at Smyrna by or before the middle of June, where he wished me to send some Greek tracts for him. His letter was dated at Jaffa, whence, about the middle of March, he, together with Mr. Fisk, were on the point of setting off for Jerusalem, not without the expectation of meeting many difficulties in the holy city. The Firman had prevented their doing much in the distribution of the Scriptures, and this induced them to try more earnestly to do good by preaching; but the Roman Catholic priests opposed them with great violence. This seems to be their hour, and the power of darkness.

Mr. King.—By the latest intelligence from Mr. King, it appears that he was about leaving Syria, with the intention of visiting Constantinople and Greece. In this latter country the opportunities of doing good are great. Mr. Wilson has just returned to Malta from a tour in the Morea, where he sold and distributed more than 400 Greek Testaments, about 100 copies of Pilgrim's Progress, and several thousand Tracts; and might have disposed of twice that number had they been in his possession.

Rec. & Tel.

More than $100 have been received by Mr. Temple, American Missionary at Malta, as a donation from a few individuals in France, to be applied to the purchase of a font of Arabic types.

SANDWICH ISLAND MISSION.

From a letter to the editor of the Methodist Recorder, written by one of the missionaries at the Sandwich Islands, we collect the following interesting facts relative to the mission at those islands.

From the time of the arrival of the missionaries in 1820, to the date of the letter, [November 29th, 1824;] 1600 children have been taught to read, and of these 1000 can read with facility and understanding. Not less than one thousand have been taught to write, and of these 600 or 700 are capable of writing fair and intelligible letters to one another. Thousands are waiting only for books and teachers to be added to the number to be instructed.

There are six chapels already erected, in which from 1600 to 1800 natives assemble every Sabbath to listen to the preaching of the Gospel in their native tongue;—their weekly lecture, and prayer, and conference meetings are also well attended; and many of the natives by their conversation and deportment give evidence of a change of heart and life.—*Rec. & Tel.*

The following appears to be the letter above alluded to.

"Before closing this communication, I will give you a few data, by which you may at once ascertain the nature and extent of our operations as a mission. When the pioneers of our company reached the Islands in 1820, idolatry as you know, had been formally abolished, but not one ray of moral or spiritual light had ever fallen on the thick darkness of the land. Ignorance, superstition and sin, till then held an uncontrolled dominion over every mind and every heart, and led every man captive at their will. Now there are on the different Islands, not less than 1600 persons who have been taught to read and 1000 of this number can read their own language with facility and understanding. To the number of those who have been thus instructed, thousands and thousands are standing ready to be added as soon as they can be supplied with books and teachers. Not less than 1000 of the 1600 have learned to write; and of the 1000 from 6 to 700 are capable of inditing fair and intelligible letters to one another.

There are six well built native chapels already erected, in which from 16 to 1800 individuals listen every sabbath to the preaching of the gospel in their own tongue. Besides the services of the Sabbath, there is at most of the stations a weekly lecture on Wednesday afternoon which is better attended in general, than the weekly lecture of any congregation, with which we are acquainted in America. At most if not all the stations, there are also weekly prayer and conference meetings, at which from 40 to 50 persons attend, who to light of understanding, add an apparent feeling of heart on the subject of salvation; and some few of whom give hopeful evidence both in their conversation and deportment, that the preaching of the cross of Christ has not been in vain to their souls, but has made them wise unto eternal life.

"It is hoped that additional elementary books, a catechism, and scripture tracts will soon be in the press and a translation of the gospel of Matthew has been commenced."

Mr. Bingham, missionary at the Sandwich Islands, commenced a translation of the Gospel of St. Matthew into the language of the natives, about the beginning of last autumn, and expected to finish it in the course of a year. He is obliged to introduce a number of foreign words, to supply the deficiencies of that into which he translates.

The collections taken up at the various places in this country where Mr. Ellis made his interesting statements relative to the Society and Sandwich Islands amounted to near $1500.

Moral Societies in the Sandwich Islands.—We learn from the New-York Observer that on the 29th of March, 1824, a number of ship-masters and others assembled at Woahoo, one of the Sandwich Islands, and formed themselves into an association for the suppression of intemperance.—Also, that on the 5th of November last, an instrument was signed at Lahainah, in the Island of Mowee, by the masters and officers of four whale ships, for the "prohibition of immorality;" particularly among the seamen who visit the islands of the Pacific, in reference to the vices which most lamentably prevail there.

Rec. & Tel.

From the Recorder & Telegraph.

MONTHLY CONCERT IN BOSTON.

Palestine Mission.—At the monthly Concert last Monday evening, were read the minutes of a discussion between Mr. King and a Maronite Roman Catholic, relative to the study and circulation of the Scriptures, the latter of which the Patriarch had forbidden. The result was, that the Catholic, though at first he had undertaken the Patriarch's defence, became convinced that the Scriptures ought to be studied, and that the Patriarch had done wrong in prohibiting their circulation. Rev. Mr. Cooke, who had been commissioned from the English Wesleyan Missionary Society, to inquire into the expediency of establishing a Wesleyan mission in Syria, was present and heard the conversation. This gentleman, on his way to England, was providentially met with, at Rome by our fellow-citizen, the Rev. Mr. Dwight, and related to him many interesting particulars respecting the missionaries and the state of christianity in the east. He had determined to report favourably, on the subject of his mission to Syria; —stated that the American missionaries to Palestine sustained an excellent reputation among all that knew them;—and explained in what manner the Turkish firman, prohibiting the circulation of the Scriptures, was brought about. It was thus: The French Consul General at Smyrna, received letters from Rome, and in all probability from France, requesting him, if possible, to produce such a firman from the Sultan, doubtless, as a means of checking the influence of "Bible-men" among the people. He did so: the application was successful; and the decree went forth. From this statement it is obvious that the measure *originated* at Rome. Even before the publication of the firman, the Pope had issued an order to the bishops, exhorting them to prevent by every means in their power, the circulation of books by the English, as thre. toning immense evil to the Catholic cause. But notwithstanding these extraordinary measures, Mr Cooke, who was in Syria at the time the Sultan's firman arrived, assured Mr. Dwight that but little regard was paid to it; especially as it was so worded, that it did not necessarily refer to the Bible. He thought the consequence thus far had been, to excite a spirit of inquiry among the people, which did not before exist.

South America.—A letter from Mr. Parvin at Buenos Ayres, mentions that the late order of government permitting the English (and there was no doubt but the same liberty would be granted to others,) to erect for themselves places of public worship, had not excited the least opposition. By a paragraph which may be found in another column of this paper, it appears that the Executive has gone so far as to recommend to the Legislature to pass an act of perfect religious toleration.—Mr. Brigham from beyond the Andes, in the neighbourhood of Valparaiso, writes that the same principles of religious liberty are fast gaining ground in that quarter. He thinks the people regard him with even greater respect than if he were a Roman Catholic. A short time previous to the date of Mr. Parvin's letter, a colony of Scotchmen arrived at Buenos Ayres, with permission to settle in the interior. On one occasion he preached to them in a *Catholic Convent!* and was heard with much apparent seriousness. Two or three more vessels of Scotch emigrants are expected soon: and it is not to be doubted that they will exert an influence favourable to religious liberty, and of course ultimately, to religious truth.

Sandwich Islands.—A letter was read from Mr. Chamberlain, dated early in January.—Several schools at Honoruru, which had been intermitted during the war, were now resumed. There is an increasing attention to religious meetings. Not less than 7,000 copies of an elementary sheet, had been printed; and nearly all were distributed; and the general face of things was decidedly encouraging. The missionaries were, however, in want of paper, types, &c. And especially, an increase of faithful, devoted missionaries.

A letter from Mr. Stewart at Lahainah, represents the schools on that island to be in a high degree prosperous. In less than *one week*, schools were formed there, not long after the restoration of peace, containing *more than* 600 *new scholars!* All these have been supplied with spelling books: and yet the demand continues good. Mr. Stewart thinks that full two thirds of the inhabitants of that island (Mowee) would immediately learn to read, if they could only procure books and teachers.

Meanwhile, the hearts of the missionaries are sometimes made glad by what they are permitted to hear and see of the fruits of their labour, in the conversion and salvation of souls.

CHICKASAW MISSION.

Mr. James Holmes has been despatched from this mission with instructions to obtain if possible, additional missionaries and pecuniary means in the middle and northern states. The mission was established in 1820, under the direction of the Synod of South Carolina and Georgia, and is now in a flourishing state under the superintendence of the Rev. Thomas C. Stuart. There are two schools connected with the mission, one of 35 Indian youth under the care of Mr. Holmes, the other of 20 scholars under the instruction of the Rev. Hugh Wilson. The Rev. William C. Blair has been studying the Chickasaw language, with a view of rendering himself more useful in his missionary labours. The Chicknasaws are making advances in civilization, and are desirous of having new schools established among them. To accomplish this desirable object, they have appropriated out of the money paid by the United States for their portion of the lands relinquished by them the sum of $35,000; five thousand dollars of which is to be expended in the erection of buildings; and the interest of the remainder, which was invested in six per cent stock by the late secretary of war, is to be annually devoted to the support of new schools.

Two new schools are about to be commenced, and the buildings are nearly completed. One of these is situated about 45 miles east from Chickasaw Bluffs; and the station is to receive the name of Martyn. "The other which has not yet received a name, is situated about ten miles from Tuscumbia, in Alabama, close upon the borders of the white settlement, and designed, agreeably to the peculiar desire of an Indian chief, to afford an opportunity to his white brethren who are becoming heathens, to hear the Gospel." For each of these new stations are wanted a Farmer and a teacher; and for the original Mission at Monroe a farmer, one teacher and another person to act as the circumstances of the mission may require. To obtain these and additional funds, which are also needed, is the object of Mr. Holmes' visit to the north.

[*Fam. Visitor.*

A NEW ORPHAN ASYLUM IN LONDON.

A new Asylum for orphans was opened at London on the 16th of June. The Evangelical Magazine says:—"In the absence of His Royal Highness the Duke of York, who was expected to attend, his illustrious brother, the Duke of Cambridge, accompanied by his son Prince George, the Dowager Duchess of Richmond and lady patroness of the Society, graced the meeting with their presence." The building cost 25,000 pounds.

At CALCUTTA, a Religious Tract Society has the past year been established, to which the Committee have granted 200 reams of paper, and 40,000 English Tracts. The Secretary writes, "Had we funds, we could do much in the circulation of Tracts. New fields are opening before us daily. Pious officers and gentlemen, in the Upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts. As an instance, I can state that a military conductor has distributed, within a few months, 4000 Tracts, and requests more. Many others are employed the whole year, in circulating these heralds of salvation, which among the natives, find a much better reception than formerly.

The missionaries at Calcutta have circulated 170,000 Tracts, in the English, Bengalee, and Hindoostanee languages. A missionary in connexion with the Baptist Society in India, writes —"I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition by a Tract left at the house of a neighbour, which *he* threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it and carried it home. They read it, and came for more. I gave them the Four Gospels, and hope that time will show that the Tract has not been read in vain."—*Tract Mag.*

AMERICAN TRACT SOCIETY.

The Committee of the American Tract Society recently established in the city of New-York, have already sanctioned more than *fifty Tracts* with a most delightful unanimity, although its members belong to at least half a dozen different denominations of Christians. It is said that a more harmonious Committee no where assembles to deliberate on the interests of the Redeemer's kingdom.

The receipts into the Treasury of the American Board from July 1st to August 20th inclusive, amounted to $2,284, 80—besides $160 in a way of legacy, $50 to the Permanent Fund for Secretary, and $600 for the Mission College in Ceylon.

REVIVALS.

REVIVAL IN INDIANA.

Extract of a Letter from Wm. Bruce, Esq. of Bruceville, to the Agent of the Baptist General Convention, dated Juli 18th.

About two years ago, the first Baptist Church, constituted in Davies county, State of Indiana consisted of eleven members. Shortly after, a young brother, by the name of Abner Davis, was called by the church to exercise a public gift. It was soon manifested that his call had been previously of the Lord. Sinners became alarmed; and a revival commenced in the bounds of a small church that had been constituted of five members on Bogg's creek, Martin county, and adjoining Davies. About one hundred have already become hopefully converted, who have joined the above churches. A third church has been constituted from those two, called Mount Vernon. Two other churches, it is expected, will be constituted this summer,—the fruits of this revival.

There are hopeful appearances, also, in the bounds of Maria Creek church, Knox county. Converts come in now and then, and enliven our hearts with what good things the Lord has done for their souls. The brethren appear to be much engaged in prayer for the spread of the good work.

A young brother in the ministry, by the name of Pierson, informs me that a revival has just commenced in the church of which he is a member.—*Ch. Watchman.*

Revival in Salem, Mass.—We understand, says the Recorder & Telegraph, that the Revival in Salem, which commenced more than a year and a half ago, and already numbers as its fruits more than 300 hopeful converts, has recently assumed a more encouraging appearance than for many months past.

Thirteen individuals were last Sabbath admitted into the Union Church in Boston—6 by letter, and 7 by profession. The sacrament of the Lord's Supper was then administered to the whole church. It was a season of much solemnity.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA, TUESDAY SEPTEMBER 20, 1825.

The New Church,—We mentioned about a year ago, that a Second Presbyterian Society had been formed in this place, under very favourable circumstances. We have now the pleasure to add, that a commodious brick edifice of the plain Gothic style, is erecting for a place of worship, on Bleecker-street, near its junction with Genesee-street. Instead of the common ceremony of placing the corner stone, it had been in contemplation to have a short religious service at the completion of the foundation; but this arrangement has been frustrated by the sickness of one of the clergymen who was to take part in the exercises. The superstructure has been commenced, and the building it is expected will go forward with rapidity.

Western Theological Seminary.—We learn from the last Cincinnati Gazette, that a meeting was held in the 1st Presbyterian Church in that city, on the 23d ult. for the purpose of taking measures to ascertain the sentiments of the citizens on the subject of the location of the Western Theological Seminary, in or near that city. The following resolutions were adopted on this occasion:

"1st. That in the opinion of this meeting the said Seminary should be located in this city.

"2d. That a committee of ten persons be appointed to ascertain the sentiments of the citizens with regard to said institution, and what encouragement, by pecuniary means or otherwise, they would give to induce its location in this city or its vicinity.

"3d. That John F. Keys, John Mahard, John Rice, John B. Enness, Samuel Lowry, J. M'Intyre, Philip Young, Levi James, Calvin Fletcher and William Noble be that committee.

"4th. That said committee be requested to report as early as practicable, and that, when prepared, they be authorized to call a meeting for that purpose."

Human Nature.—We have just been looking over the Prize Essay which bears this title, and for which the proprietors of the New York Mirror paid the sum of $50. The piece occupies less than two ordinary columns in a newspaper; and is certainly not distinguished for literary merit, or for deep reflection or research Do our readers wish to know what its real claims are? Let them peruse the following extract:

"There is no lack of those sort of beings who abound in negative virtues, who delight in religion, and detest the devil; who go to church three times on the Sabbath, and never demolish a meal without a good long winded grace. The excellence of these consist in declarations of what feats they might have accomplished, if circumstances had not prevented, and how noble they would be—if they could. They grow up like brutes, deficient in the cultivated passions of civilized society; exhibiting their stated periods of youth, maturity, and decay—remote alike from the virtues and the vices, the rewards and the penalties, the delicate pleasures & refined pains of active existence; and after having undergone the varieties of animal life, at last quietly repose themselves in their narrow bed."

Such a sentiment as this from the pen of an accomplished female, in the midst of a christian country!! and the short article containing it rewarded with the sum of $50; and sent abroad as a favourable specimen of *American genius!!!*

The writer indeed talks much about virtues and vices—but what are they? Why the whole secret of human nature, it seems, is simply this; The world is divided into three great classes—two of which relate to the active virtues and vices, refinements and rusticities of *civilized life*; and the other class, as described in the above extract, are either arrant hypocrites, or downright blanks in society. What an outrage is this, against even the moral sense of the community!!

Capt. Symmes.—The Cincinnati Gazette of the 2d instant, mentions that "Capt. Symmes, accompanied by Mr. Reynolds, assistant Lecturer, will shortly set off on a tour of the eastern states, for the purpose of promulgating his theory. "The tour," he adds, "if prosecuted will at least have one good effect, that of convincing our eastern doubters, that this theorist whatever may be the absurdity of his views on the conformation of the earth, is a man of perfectly sane mind, and of pleasing and gentlemanly deportment."

Who knows but the Captain will ere long condescend to visit "the beautiful little city of Utica?"

To the Editor of the Western Recorder.

MR. HASTINGS,—If you think the following anecdote would be read with interest, you are at liberty to insert it for the perusal of your readers. H.

Mr. W. a missionary, who laboured a while in the state of New York—I think, the southern part of it—was remarkable for his faithfulness in speaking plainly and pointedly to his assembled auditors, on the leading doctrines and duties and motives of the gospel. His labours were soon blessed, and many became anxious about their eternal interests. This, as a matter of course, awakened a spirit of hostility; and among the opposers was a professional gentleman of some standing who was an avowed infidel. The latter had occasion, one day, to ride to a different part of the town, on some affair of business; and as he also learned that Mr. W. was to return from the same direction, about the same time of day, he expected to meet him in an unfrequented place; and accordingly made up his mind to dispense with his accustomed politeness, and offer him a direct insult, as a recompense for his plainness of communication. The place of meeting was where the road led through a forest of some extent; and the moment arrived when both the parties approached in opposite directions.

But while the infidel was busily meditating on the precise method of attack, he looked up and saw the good man with his head down, reading from his pocket Bible, bathed in tears; and so absorbed in his employment, as scarcely to recollect that his horse was slowly carrying him forward, or that there was a possibility of any one's meeting with him in such an unfrequented place. The astonished infidel was silent. The good man unconsciously passed him in a bend of the road, and pursued his meditations. But the former had witnessed his tears,—had seen the undisputed tokens of his pious sensibility, and had nothing to say. The infidel moved onward; but, with far different feelings than those which before agitated him, did he reflect on the interesting scene which had just passed. His heart smote him. He renounced his infidelity, and became a sincere believer in the doctrines of the gospel.

We regret the necessity of prolonging the discussion of so delicate a subject as that which is embraced in the following article; but as the writer of it seems to think that his arguments have in some respects, been misapprehended, it seems right that he should have a second hearing, especially as he assents to the proposal of waiving all *farther* consideration of the real merits of the question.

To the Editor of the Western Recorder.

MR. HASTINGS,—When I wrote my former communication, on mixed marriages, I did not intend to add another word upon the subject. Nor should I now do it had not our friend Crawford, strangely *mistaken* (I will use no other expression here,) my position, and declared that "the main dependance," of myself with others, "is derived from the *numbers* on our side of the question." I cannot consent to rest under this imputation; and if my former reply merits another reading, although it was not intended as a "full and elaborate defence," and if he will look at it once more, I think he *may* discover, that *my* "dependance," was upon the *undisputed facts* and positions, that the number of pious and civilized Indian females exceeds that of the males; that there could be no danger of a pious family "reverting back to paganism;" that the influence of *such* a family, of unmixed blood, would be greater than would be that of one of a mixed character, inasmuch as the contrast between them and their neighbours, would be more perfect and impressive; or that "every measure which is calculated to stint the charities, weaken the sympathies, and excite the disaffection of our people, should be studiously avoided." So much, perhaps, it is necessary for me to say in self defence.

The subject is as important as Crawford represents it to be, provided it is to have a direct and extensive influence upon the Indians themselves, or in case it will affect our missionary operations. And I readily admit my incompetency to do it justice, or to go into either a *full* or *elaborate* investigation of it. I also admit,

that *prejudices* may, and probably do exist, against mixed marriages. Yet, while I will not say that no case can exist in which such a connexion may be justifiable, I do contend, that to *encourage* them will be manifestly improper, so long as our missionary societies are to be the medium through which civilization and christianity are to be conveyed to the Indian tribes; and so long as those societies are dependant upon even a prejudiced people for their whole support and efficiency. The existence of prejudice, in any case, is to be lamented; but while it does exist its influence will be felt. Like a faithful minister of the gospel, we must meet our fellow sinners *as they are;* and the best means should be employed to remove prejudice and error of every kind. In this view of the subject, it appears to me to have been the indispensable duty of the agents of the Cornwall school; who are also the agents of the multitude who contribute to the support of the school, to express their disapprobation of mixed marriages. At the time when they published their notice, probably not a solitary voice had been heard in favour of these intermarriages. Every thing indicated a different state of feeling; and they had the best reason to believe that they were acting strictly in accordance with the public will; and so they must feel themselves bound to act, until there is a different expression of that will.

The object of both the advocates and opposers of mixed marriages being the same—the melioration of the condition of the heathen tribes—they will differ only respecting the means to accomplish the same end. I rejoice, therefore, that there can scarcely be found room for any other than christian feelings upon the subject, however far the question may be discussed; and close with observing, that the practical effects of such marriages is at best but problematical; for we have little or no experience on which to found an opinion—and we certainly have nothing to show that the influence of a christian Indian family, with the advantages of civilization, (which are obtained at our missionary stations,) will be less than that of a pious mixed family.

I now commit the whole subject to abler hands, if it is to be further agitated; and shall be satisfied if nothing is done or said, to dry up or lessen the thousand streams which now flow into the Lord's treasury, for the holy purpose of evangelizing the heathen, and especially those in our own borders. H. T.

POLITICAL.

DOMESTIC.

Gen. La Fayette has at length taken his departure for France. He embarked from Washington, on Wednesday the 4th inst. At 12 o'clock, the principal officers of the nation, together with several distinguished citizens and members of Congress, &c. took their seats in the hall of the President's house. The General was then introduced by the Marshals of the District, and addressed by the President in a pathetic and appropriate manner. After alluding to the principal events which comprise forty years of the past life of the General, he says,

"In that lapse of forty years, the generation of men with whom you co-operated in the conflict of arms has nearly passed away. Of the general officers of the American Army in that war, you alone survive. Of the sages who guided our councils; of the warrior who met the foe in the field or upon the wave, with the exception of a few, to whom the unusual length of days has been allotted, all now sleep with their fathers. A succeeding and even third generation have arisen to take their places; and their children's children, while rising up to call them blessed, have been taught by them, as well as admonished by their own constant enjoyment of freedom, to include in every benison upon their fathers, the name of him who came from afar with them and in their cause to conquer or to fall."

Again he says:

"You have heard the mingled voices of the past, the present, and the future age, joining in one universal chorus of delight at your approach; and the shouts of unbidden thousands which greeted your landing on the soil of freedom, have followed every step of your way, and still resound like the rushing of many waters from every corner of our land."

The following extracts allude to the General's departure, and to his again visiting our shores:

"The ship is now prepared for your reception and equipped for sea. From the moment of her departure, the prayers of millions will ascend to heaven that her passage may be prosperous, and your return to the bosom of your family as propitious to your happiness, as your visit to this scene of your youthful glory has been to that of the American people.

"At the painful moment of parting from you, we take comfort in the thought, that wherever you may be, to the last pulsation of your heart, our country will be ever present to your affections, and a cheering consolation assures us, that we are not called to sorrow most of all, that we shall see your face no more. We shall indulge the pleasing anticipation of beholding our friend again. In the mean time speaking in the name of the whole people of the United States, and at a loss only for language to give utterance to that feeling of attachment with which the heart of the nation beats, as the heart of one man—I bid you a reluctant and affectionate farewell.

The General was much affected. In his reply he expressed his gratitude to the American people for their testimonies of esteem, and to the President for his affecting and complimentary allusions, and closed with the following exclamations:

"God bless you, sir and all who surround us. God bless the American people, each of their States, and the Federal Government. Accept this patriotic farewell of an overflowing heart—such will be its last throb when it ceases to beat."

Commodore Porter is allowed leave of absence, according to his own request, during the six months of his suspension, and his full pay and rations during the same period.

State Bank at Trenton.—On Monday the 28th ult. the Stockholders of the Trenton Bank met to hear an expose of its affairs. From the statements made, it appears that the capital stock is entirely sunk, and nearly $15,000 on the circulation. The Trenton Emporium says, "From all the light that has been thrown upon the subject, it appears that the institution has been ruined by the improper conduct of those intrusted with its management. The enormous amounts of overdrafts that were permitted, and the loose and careless manner in which the concerns were managed, will prevent any astonishment at the failure.

Nicholas F. Beck, Esq. of Schenectady, has been appointed by the Governor, Adjutant General of this state, in the place of the late Colonel Haines.

Alfred Conkling, Esq. of Albany, has been appointed by the President, Judge of the United States' Court, for the Northern District of this state, in the place of Roger Skinner, deceased.

A project has been started in Washington for the establishment of a *Naval* Academy on the plan of the Military Academy at West Point.

The forests and mountains in the vicinity of Poultney, Vt. were on fire in every direction on the 17th ult. The woods had been burning for six days, presenting at night a sublime spectacle.

In the village of Fredonia, Chatauque county, two stores, two shops, and a mill are lighted by a species of gas obtained by boring a rock at the bottom of a creek which passes through the village. The gas is said to be carburetted hydrogen, and is supposed to exist in sufficient quantities to light all the houses.

On the 20th ult. Dr. Kelsey, a respectable physician, was killed near Rochester, by the falling of a large tree, which struck him on the neck.

It is in agitation in Georgia, to withdraw Governor Troup, and substitute Mr. Crawford, as a candidate against Mr. Clark, at the next election.

A ship of 2000 tons, and piesced for 64 guns, was launched at New-York on Wednesday, week before last. She was built for H. Eckford, Esq. and is to be sent to South America for sale.

Mr. Clay has sold off most of his property in Kentucky, and intends to build a house at Washington.

Kentucky.—The late election in Kentucky has terminated in the triumph of what is called the Constitutional Party, and there is a prospect of the new Governor's placing the judiciary of the state on the respectable and influential footing which has been denied it, and adopting some system for improving the currency and securing creditors.—*Boston D. Adv.*

A paper is about to be published at Harmony, Indiana, to be called the "New Harmony Gazette;" the object of which is to develope the principles of Mr. Owen's Social System.

Bangor, Maine, Sept. 8.

Fire! Fire!!—The fires in the woods continue to rage, destroying every thing with which they come in contact. We are told by credible persons that the whole country from Passadunkeag to Matanawcook, on both sides of the Penobscot river, is one general conflagration—that it appears like a sea on fire. the islands in the river do not escape—the Matnawcook islands have been completely burnt over. The distance of the rage of the fire on the river is about thirty miles; the width cannot be ascertained.

We are told by a number of persons of veracity, that in the vicinity of the heaviest fire the ground actually trembled—that the roaring of fire, which sounded like thunder, was heard at the distance of 12 or 15 miles.

Among the latter we have to mention the burning of the house and barn of James Campbell jr. in Kilmarnock, with most of their contents. In Maxfield, the house and barn of Joseph McIntosh—a school house—a house and barn owned by Thomas Dewitt—a house owned by John Lunt; and one owned by J. Morse, with its contents, excepting a small quantity of clothing—the crops and fences of the above farms are almost entirely destroyed and the soil itself much injured. A saw and griet mill, owned by T. McIntosh, and the mill house occupied by Wm. Sweat, and a barn of Mr. Lindsey, in Sebois were also burnt.

Dr. Follen late Professor of law, at the University of Bazil, (Switzerland,) having been obliged to leave that chair on account of the persecutions of the agents the of Holy Alliance has made application to the United States for citizenship, and intends giving lectures on civil law, during the approaching winter, in Philahelphia.

Labour Wanted,—It is stated, on the authority of the managers of the Hudson & Delaware Canal, that probably a thousand men would find immediate employment on the canal, in Mamakating Hollow, in Sullivan county.

Monstrous Bird.—In the ship William Penn, a gentleman of Philadelphia bnought ont from Peru, a young condor. This bird is supposed to be the largest of the feathered tribe; When full grown, its wings extend 22 feet from tip to tip.

It is a voracious bird, and subsists entirely on prey, and has been known to fly off with sheep and young children—it is found among the Andes only.

Curious Phenomenon.—Mr. Carter the editor of the Statesman, thus describes the curious phenomenon, called by the sailors "corpo santo," or sacred body, which he witnessed after a thunder storm, while on his voyage from New-York to Liverpool.

"A ball of fire was visible at the top of the mainmast, emitting a light not unlike that of a lamp. Indeed, so striking was the resemblance, that I at first suspected some one had been playing off a quiz, by sending up a lamp, or that some one of the crew was aloft with a light. But the reality of the phenomenon was soon ascertained. As it never appears except in storms, some have supposed it to be electrical? but the mate of the ship assured me, that he had often examined the substance emitting the light, and found it to be a mass of jelly, apparently composed of quarl or animalcules, exactly similar to those producing the phosphorescnce of the ocean.

Encke's Comet.—The time is now fast approaching when the remarkable Comet, or Planet, to which the name of Encke has been given, will be again visible to the earth. The attention of astronomers has been much attracted to this singular body, by the very near equality of the times of its revolutions round the sun, and by the slow but continual decrease of those times; which last curious fact is generally ascribed to the resistance of the sun's atmosphere, to the motion of the comet when in perihelion, The comet was last in perihelion on on the 21st of May 1822; its periodical time of revolution being 2205 days (which will have elapsed on the 3d of September,) we may daily expect to see it.

Am. Trav.

FOREIGN.

Greece.—Since our last was issued, later dates have been received in this county which give a more favourable view of the state of the Greek conflict. A French gentleman who had been sent to Greece by the Committee at Paris, for the express purpose of obtaining information writes under date of July 2d, that "all Peloponesus had risen in a mass, and that the Egyptian army was annihilated. "Never was a popular movement more terrible or more just," he adds, "for the life or death of a population of 400,000 souls was at stake." This account is confirmed by arrivals at Boston directly from Leghorn. Colocotroni, it seems, writes to the Greek Senate, that he had so incircled Ibrahim Pacha, that he would in a few days be compelled to surrender. The Greeks are also represented as being successful at sea.

The writer of the letter from Leghorn says:—"Admiral Miaulis is now before Suda, (on the coast of Candia,) with fifty Grecian ships and ten brulots. He has written to the Senate that he will perish, or destroy the whole of the squadron in Suda. This is composed of about 50 Egyptian vessels, 29 Turkish vessels, which escaped from the destruction of the Turkish squadron near Athens, and 15 or 18 belonging to the Algerines and Tunisians, in all about 90 or 100 sail of ships of war and transports. Modon, Coron, and Patras, are so closely blockaded, that not a fishing boat can enter or escape. On board of the 37 Turkish vessels brought into Hydra, were 45 Austrian officers, who, it is said, were put to death. The other vessels, nearly 60, were burnt or driven on shore. In those taken were found immense quantities of provisions, ammunition, and clothing. Among these were 2000 barrels of powder.

Death of Odysseus.—A letter from Napoli de Romania, dated the 18th June, states, that Odysseus, tired of awaiting the decision of the Greek Government as to his fate, attempted to escape from the citadel of Athens, in which he was confined. With this view, he endeavored to pass over the wall by means of a rope. In descending it broke, and he fell so great a distance that he never moved again. Had he lived a few days he would have been included in the general amnesty issued by the Greek Government.

A private letter of the 9th July from Trieste, says—"We are assured that the Egyptian squadron has returned to Alexandria for reinforcements."

The Senate of the Ionian Islands has passed an act for establishing an University in those islands.

Subscriptions in favour of the Greeks, were opened at Lyons and Liege.

London, July 28.—A comet was seen at Brighton, about two o'clock in the mornings of the earlier days of last week; its position in the heavens was due north-east, and it is described as having that appearance which is denominated "bearded."

Mr. Lyon, merchant, of Bristol, England, has imported at that port, from the Cape of Good Hope, 17 Zebras. These beautiful animals were taken about 300 miles in the interior of the Colony.

In France, numerous arrests were taking place, on the ground of lending money at more than lawful interest—5 per cent. At Colmar nearly 100 persons had been fined,—one for 20,000 francs, i. e. towards $4000.

Spain.—The Spanish coast from Cadiz to Barcelona, is invested with about 30 Colombian privateers.

The military authorities of Seville not long since seized the public treasury by force; and such has been the influence of their example, that the military authorities of Santander, Burgos and Corunna have done the same in their respective cities. The money seized in the last mentioned place was destined to pay the expense of *the expedition to Havana!*

The king of Spain has nominated a "Junta of Public Safety" to detect and try "the persons, who, under specious pretences and with incredible malevolence, excite trouble and disorder amongst his Majesty's faithful subjects."

Hayti.—The king and the ministry, of France, seem to hold very much that style of communication, respecting the independence of Hayti, that they might be expected to do, if they had fairly gulled that nation, with a *sham* treaty. The king says in his late decree, that *he has ordered* that the *French* ports of St. Domingo, shall be opened, &c. &c. and the papers still allude to him as king over the Haytiens. Whether this is merely to save appearances with the "Allies;" or whether the Haytiens have been fairly cheated out of their 150,090,000 of Francs, remains to be proved.

When the recognition of Hayti was announced in Paris, and before the publication of the king's ordinance, the London Courier remarked; that the event "could not have happened more opportunely as a financial transaction; but in a political point of view it is unquestionably of still greater importance. It has been thought that the French government was decidedly adverse to the *principle* involved in recognizing the independence of a revolted colony. This can no longer be suspected"—and "it removes one obstacle which has doubtless embarrassed France in her discussions with Spain, upon the question of South America. That question, as it regards France, is now reduced to the same character as it bore with regard to England; one of time and circumstance. We do not say that France stands quite so free and unshackled as England did; but, at all events, she will now have to balance only the comparative advantages or disadvantages attendant upon identifying herself with, or separating from, the line of policy pursued by Spain. We think, however, there can hardly be a doubt how she will ultimately decide." The editor must have found ere this that his triumph was premature.

DONATIONS.

TO THE W. EDUCATION SOCIETY,
In July and August, 1825.

ONEIDA COUNTY:
Utica,—From ladies in Utica, on annual subscription, cash, $18 25
mdz. 1 50—$19 75
Westmoreland Jonathan Halsey, cash, 13 00
Clinton, Mrs. Phebe Tenny, " 1 00
Paris Hill, Donors unknown, mdz. by hands of T. Simmons, 50
Donors, names and places of residence unknown, 8 pr. socks, 3 00
Whitestown, Female Missionary Society, mdz. 1 16
Vienna, Mrs. Perley, and others, mdz. 2 50
HERKIMER COUNTY:
Litchfield, Mrs. Sarah Gage, " 1 00
Warren, Rufus Starkweather, cash, 1 00
Jacob Robbins, cash, $1 00; Joshua Griffin, cash, $1 00; Jared Ransom, cash, $1 00; Samuel Coleman, cash, $1 00; Jacob Kessler, labour, 38 cts. 5 38
OTSEGO COUNTY:
Hartwick, Daniel Beebee, cash, 3 00
New Lisbon, Avails of Charity Box for W. E. Soc. in the meeting house of Rev. S. J. Porter's Society, cash, 1 00
Burlington, Matthew Bradbury, mdz. $2; Andrew Bradbury, mdz. $2 00; Andrew Williams, mdz. $2 00; William Boyes, mdz. $1 00; John Wetherhead, mdz. $1 00; Bernia Foot, mdz. $2 00; Mrs. Theodore L. Smith, mdz. $1 31; 11 31
CHENANGO COUNTY:
Norwich, Chenango County Auxiliary Education Society, cash, 10 50
Coventry, Female Benevolent Society, cash, 6 25
MADISON COUNTY:
Morrisville, Ladies' Reading Society, 20 00
Onoego Presbytery, by Rev. Doct. Davis, cash, 4 31

Total, $103 68

NOTE.—Ladies in Coventry have appropriated $50 to constitute Rev. Ambrose Eggleston a Director for Life of the W. E. Society. Ladies of Morrisville have paid $20 to constitute Rev. Washington Thatcher a member for life of the same Society.

JNO. BRADISH, Treasurer.

The subscriber, as agent of the United Domestic Missionary Society, acknowledges the receipt of the following sums in addition to two hundred and sixty-eight dollars and ninety cents the receipt of which, has been acknowledged in the New-York Observer. $268 90

DIRECTOR FOR LIFE.
Nathan Munro, Elbridge, on his own subscription, 50 00

LIFE MEMBERS.
Rev. John Keep, Homer, by ladies of his congregation, 30 00
Rev. Calvin Bushnell, Mount Vernon, by the Female Charitable Society of his congregation, 30 00
Rev. Ralph Robinson, Hanover, by members of his congregation, 30 00

COLLECTIONS AND DONATIONS.
Rev. John Keep's congregation, Homer, 40 00
Rev. Calvin Bushnell's congregation, Mount Vernon, 23 50
Rev. H. Taylor's congregation, Salina, 9 29
Pres. congregation, Courtland Village, 4 25
Pres. congregation, Onondaga Hollow, 6 00
Sundry Individuals, Delphi, 9 47
Individual, Pompey E. Hill, 1 00
Horatio Shead, Camillus, 2 00
Ephraim Shead, do. 1 00
Jacob Campbell, Elbridge, 2 00
Sundry Individuals, Cazenovia 14 25
Aux. So. Vernon, 1 50
Female Char. So. do. 2 50
Eb'r Rowe, Manlius Square, 1 50
Individual Skaneateles, 1 00
A. & S. Hitchcock, Hanover, 1 00
Fem. Cent Society, Paris. 12 31

Amount, $272 57
Bro't over, 268 90
Received of John Bradish, Esq. Treas. of the Aux. Miss. Society, Utica, 67 03

Total Rec'd, $808 50
ORANGE LYMAN.

Received for the benefit of the Cattaraugus Station,
Utica, articles of clothing, valued at $21 58
do. cash, 2 00
Clinton, do. 16 63
Rome, do. 7 95
Westmoreland, do. 15 37

Total, $43 53
ABIJAH CRANE.
Westmoreland, Sept. 14 1825

The Editor of this paper acknowledges the receipt of the following sums, for the American Colonization Society, during the past week.

From Walter Hubbard, Esq. of Canandaigua as the amount of a contribution taken up in the first Presbyterian church in that place, in the month of July. $31 63

From Rev. D. R. Dixon, Mexico, the amount of a similar contribution. $ 3 10

DEATHS.

Died suddenly of the croup, on Saturday morning last, FRANCES AMELIA, infant daughter of Mr. Charles Hastings, one of the publishers of the Western Recorder.

At his residence at Bon-Homme, Missouri, the Hon. Frederick Bates, Governor of that state.

At Withersville, S. C. the Rev. John S. Capers.

NEW GOODS.

No. 38, *Genesee Street.*

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 18[illegible]. 63

STRAYED, sometime last May, a Bay COLT, 2 years old, black mane and tail, one hind foot white and a small star in his forehead;—Whoever will return said colt, to the subscriber in Whitestown, to David Pixley in Manchester, or give information so that they may be obtained, will confer a favour upon the owner, and all reasonable charges will be paid.
CHARLES WILCOX.
Sept. 13, 1825. 3wp63.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by
J. C. HASTINGS & CO.
Utica, August 1, 1825. 57tf

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:
For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00
The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.
Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.
By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.
H. & S. STAFFORD.
Utica, 20th Jan. 1825.

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

Steam Navigation Company.

THE new Steam-boat *Commerce,* Captain Seymour, with the Safety-barge *Lady Clinton,* and the new Steam-boat *Swiftsure,* Captain Stocking, with the Safety-barge *Lady Van Rensselaer,* will, until further notice, be arranged as follows:

Leave New-York.		Leave Albany.	
Monday, at	10 A. M.	Monday, at	10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New-York, apply on board, at the Cedar-street wharf, in the rear of the City-Hotel, or to W. C. REDFIELD, 137 Washington-street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to RATHBONE & CHAPIN, 67 Quay-street.
New-York, Aug. 15, 1825. 61tf

NEW YORK STATE
Literature Lottery,

CLASS No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. YATES and A. M'INTIRE, Managers. 66 Numbers—9 Ballots to be drawn.

A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $36 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $6, Halves $3, Quarters $1 50, Eights 75 cents.

Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S,* No. 53 Genesee-street, where was sold and paid a few days since, Ticket No, 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.

N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.
58tf Utica, July 20, 1825.

WINES & TEAS.

2 CASKS superior . ort Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.
52tf A. HITCHCOCK.
Utica, June 28. 83, Genesee street.

Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.
Have just received a fresh supply of

GROCERIES,

consisting of the following articles:
100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & SchiedamGin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.
Utica, August, 1825. 58tf

WANTED.—The subscriber wishes to employ immediately Six first-rate

Journeymen Coopers.

Liberal wages will be given.
G. W. GORTON.
Rome, August 23, 1825. 1tp1w

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

LINES,

ON THE DEATH OF LEVI PARSONS.

By a Student of Middlebury College.

A voice is heard in Jerusalem;
'Tis the voice of pilgrims met for prayer.
A tear is shed in Jerusalem;
'Tis the tear of votaries weeping there.
The lamps still gleam in the holy tomb,
To chase away the midnight gloom;
And still is seen on Calvary
The place where once the Saviour hung,
And olives deck Gethsemane,
Where erst his hallowed frame was wrung;
The harvest waves on Sion's mount,
The water plays in Siloah's fount.*
There was an ear which heard the sound
Of weeping pilgrims' solemn prayer;
There was an eye which gaz'd around
Upon the hallowed objects there;
There was a heart that long'd to see
The captive Jew from slavery free;
There was a spirit here below
With sorrow pierc'd for others' wo!
That ear can hear no more the solemn sound,
That eye is clos'd in death's oblivious sleep,
That heart has lost its quick elastic bound,
That spirit lingers not on earth to weep!
Where Nilus' fabled waters roll along,
Where Alexander's ancient turrets rise,
Thy spirit PARSONS, fir'd by seraph's song,
Spread its untiring wing and upward flies.
There was thy dying couch at evening spread,
And thy frail form was there in peace repos'd:
Gently the slumbers play'd around thy head,
Till sleep's all-conquering hand thy eyelids clos'd.
Peaceful and pleasant was thy balmy rest,
Angels seem'd hovering o'er thy calm abode,
To bear thee to the mansions of the blest,—
The presence of thy Saviour and thy God.
And they did bear thee!—Up to the azure skies
Swiftly they sped on light ethereal wing.
To that bright place where endless pleasures rise,
And Eden blooms in everlasting spring.
No father near watch'd his expiring child,
No anxious mother stood his eyes to close.
No sister mourn'd with frenzied sorrow wild,
As from its clay thy sainted spirit rose.
What though no dirge is chanted o'er thy tomb,
What though no sculptur'd marble near it rise,
Thy name to rescue from oblivion's gloom,
And say—"Tis here departed goodness lies!"
Angels shall hover o'er on airy wing.
The passing traveller drop the pitying tear,
The mournful dirge the moaning breezes sing,
Of one to virtue's friends forever dear.
Who now like him shall toil for Judah's race?
And who like him destroy Mahommed's sway?
PARSONS and MARTYN, lock'd in death's embrace,
Have spread the soul's glad wing and soar'd away.
'Tis God who guides the planets as they roll,
'Tis God who bids the comets far to roam,
'Twas he who summon'd PARSONS' holy soul,
From foreign lands to its eternal home.
He will remember Israel's fallen race,
He will restore them to their father's land:
Rich are the plenteous treasures of his grace,
And sure the wondrous workings of his hand.
Why weep ye then, O Zion's faithful friends?
Why mourn ye thus, who Parsons' memory love?
Our God, who here below, her cause defends,
Has call'd him hence to purer joys above.

* See Mr. Parsons' description of Jerusalem.

MUSIC.

We have received four articles for this department of our paper, on the subject of "Particular Adaptation." We wish that the writer had taken a less abstract view of this subject: but as the articles are written with ability, and are evidently the result of considerable research and reflection, we insert them without hesitation, for the perusal of our literary and scientific readers. The first is as follows:

To the Editor of the Western Recorder.

PARTICULAR ADAPTATION, NO. I.

MR. HASTINGS.—An opinion has prevailed to a considerable extent, among christians, that the efforts towards improvement in sacred music, which have been made for a number of years past, were designed only for the introduction of a *new fashion*, or *style of performance;* and that musical taste is a mere matter of *moonshine*, entirely under the control of popular favour. Those who have imbibed these notions, resist the arguments which are brought to bear upon their prejudices, with untiring resolution; and if forced from one point, they fly to another with a celerity that is truly wonderful. They at one time tell us that we are *innovators*, and committing little less than *sacrilege* in attempting a restoration of psalmody to its primitive rank among the sacred ordinances; drive them from this point, and they are ready to exclaim, "our fathers were neglectors of cultivation, and they could be edified by the music we enjoy, and what is sanctioned by experience must be right;" and if they are driven from this ground, and urged to attend to this subject, they will reply that they have no time to spare for such things during the week, and conscience will not permit them to attend to it on the Sabbath. Taste, they will not unfrequently condemn, as irreligious, and in all these cases, they seem to suppose that improvement in the exercise of psalmody is a matter of about as much importance, and governed by much the same rules as are the fashions of a *coat* or a *bonnet*.

It is readily admitted, that if the modern improvements in the art of music, have no other foundation than the requirements of fashion, or the whims of musicians, they ought to be rejected, as unworthy of admission into the offices of christian worship. But if such improvements are consistent with the nature of the art, and with the original design of psalmody,—if the principles of musical expression and musical taste, are founded in the nature of human feelings, and if they are such as can stand the test of time, and are capable of general application, it is evidently the duty of every one who values the ordinances of public worship to encourage and promote them. I have been induced to examine this subject with considerable attention, and feel a strong confidence in the correctness of the result at which I have arrived. The more these principles are examined, the greater will be deemed their importance; and if agreeable to you, I propose to furnish for your valuable paper, a series of numbers, on the subject of *particular adaptation*, as founded in the principles of musical expression, and of taste.

In a former number of the *Recorder*, you intimated that the "*principles of association constituted the chief basis of musical expression*," and the intimation is undoubtedly in accordance with the philosophy of musical effects: but it may not be amiss to examine this point more particularly. These principles may be divided into two classes, intrinsic and extraneous, or accidental: the former class may include all those which depend upon the simple or natural effects of sound upon human feeling,—and the latter class will include those which relate to extraneous or accidental circumstances.

Every man of common discernment, must have observed, that the *simple act of hearing* affords him either pleasure or pain. The inarticulate moanings of infantile distress, appeal with an irresistible influence to our sympathy, compassion, and tenderness; there is also a chord in the human breast, which responds to the earliest intimations of infantile joy. Every sound, whether it proceeds from animate or inanimate causes, conveys to the mind of the listener, ideas, more or less pleasing, or painful and disgusting. The plaintive tones of the "feathered choir" afford us a sensible pleasure, and our feelings are calmed and soothed by many a "sylvan melody." But tones of distress, whether uttered by human lips, or by the brute creation are familiar tous, and are easily distinguished from those of an opposite character. By associating and comparing the tones which are adapted to the expression of extreme & opposite emotions, with others, we may arrive at an indefinite variety, which will convey to the mind innumerable shades of feeling. This class of associations, I have called by way of distinction, intrinsic, because it includes only those which relate to sound; and by their aid, the science of sounds may be carried to an indefinite degree of perfection. When thus applied, the intrinsic principles of associations will afford a medium for the expression and perception of almost every possible degree of pleasure, or pain; and the power to distinguish the smallest variation of tone, either in quality or pitch, is easily cultivated. In confirmation of this last remark, it may be observed, that a single tone or degree, in the modern scale of music, may be divided into 10,000 distinguishable sounds. These associations, are undoubtedly in a great measure, involuntary, but they are such as are necessarily felt to a certain extent, by all who were not born deaf, and they are evidently important instruments in the cultivation of musical perception, and they doubtless constitute the "chief basis of musical expression."

Extraneous associations; on the other hand, frequently attend the *act of hearing*, and in a great degree control the peculiarity of its effects upon individual feeling. The sound emitted by the filing of a saw, is universally painful to those who are unaccustomed to it; but let it be associated with our daily business, and, especially, if it be associated with our means of support, and it will in a short time become so familiar to us, as to be deprived of its power to annoy, and may even become pleasing to us. We may also by accidental circumstances, become so strongly attached to the object producing it, as to be wholly insensible to the quality of sound;—and the reason is, we associate it with all that is agreeable to us in the character of its author: thus the nasal melodies of the inveterate snuff-taker, which are, of all sounds, "the most villanous" to the cultivated ear, may, by being associated with the virtues and personal attentions of an endeared relative, or of any highly valued friend, become at least, partially divested of their power to disturb us. Extraneous associations may also deprive us of the power to enjoy sounds which were once pleasing to us: as in the case of one, who in early life, has led a gay and thoughtless round of dissipation—if he has reformed, and especially, if he has subsequently become pious, he will have a disrelish for every thing connected with his vicious course, and to him, the music of the ball-room, which was once his delight,—by being associated with his former vices, may become extremely painful. In such cases, however, it will be perceived that the intrinsic principles of association, can have no connexion with *these*, which are truly extraneous, being entirely dependant on circumstances that have no relation to the quality of sound.

Music, in its most confined sense, may be defined to be the *art of expressing sentimental feeling by sounds unaccompanied by words*, and in this view it includes what is commonly called *instrumental;* the effectiveness of which, if the preceding remarks are true, primarily depends upon the intrinsic class of associations. I am well aware that those which I have denominated *extraneous*, may, under particular circumstances, become powerful auxiliaries: but, as has been well observed by your correspondent Philo Laou, *they can never be made direct agents in the production of musical effects;* and the reason is, they are not susceptible of general application to the process of cultivation;—they belong to individuals, and are as various as the circumstances of human life. Extraneous associations will, in most cases, be found to bear *very little*, if any relation to the intrinsic class, and as they can never possess permanency of character, they will generally contradict and embarrass those rules of musical expression, which have been derived from those susceptibilities which are common to the generality of mankind. For these reasons, while we cherish the intrinsic class, in the cultivation of musical perception, it becomes highly necessary to guard against the baneful influence of such as are extraneous.

Yours, &c. THETA.

REMARKS.—The distinction between *intrinsic* and *extraneous* associations, so much insisted on, in the above communication, is one of very great importance in all inquiries into the philosophy of taste. As to the two *classes* of associations we think our correspondent might have so enlarged the former as to embrace many *combinations and successions* of sound; and might have allowed, that, whenever any associations which belong to the latter class, are calculated to act equally, or nearly so, on every portion of community, their influence, *for the time being*, is scarcely less important, than that of *intrinsic* associations. In the succeeding numbers, however, it will be seen that these are pretty nearly his views—sufficiently so, we imagine, to lead his investigations to a right result.

MISCELLANEOUS.

A MISSIONARY SOLDIER IN GREECE.

A few months ago we published a brief account of Mr. Jonathan P. Miller, the young American, who left this country more than a year since under the patronage of several gentlemen in Boston, to offer his services to the brave Greeks in their struggle for liberty. We stated, it will be recollected, that Mr. Miller is a native of Randolph, in Vermont; that he was a non-commissioned officer in the army of the United States during the late war, and after its close was stationed at the fort in Marblehead, where he became hopefully pious under the ministry of the Rev. Mr. Dana, the congregational minister in that place: we also stated that, in 1817 or '18, he joined the academy in his native place with a view to prepare himself for college, and that after having gone through the necessary studies he entered Dartmouth college and soon afterward Burlington, where he remained until the college buildings were burnt and then adopted the noble resolution of offering himself to the committee in Boston to be sent out as a volunteer in the service of the Greeks. From Mr. Miller's high character for piety, as well as courage and intelligence, we anticipated that he would employ all the influence which he might acquire, in the promotion of the best interests of the people to whose cause he had devoted himself. We have not been disappointed: Mr. Miller is fairly entitled to the appellation of a missionary soldier. From the following letter, which he has recently addressed to the Rev. Mr. Dana, of Marblehead, it will be perceived that he has already distributed several thousand tracts among the soldiers and the people, and that he feels deeply interested in every thing relating to their religious as well as political welfare.

[*N. Y. Obs.*

Napoli de Romania, March 17, 1825.

"Rev. and Dear Sir—It is, I hope, with gratitude to God, that I avail myself of an opportunity of writing to you from this place, where I have been providentially detained several weeks, waiting for the payment of the troops. General Jarvis, an American, a young man of 28, who has been in Greece over thee years, is the general whom I am with, in the capacity of aid-de-camp. Jarvis is a man of principle, and as brave as a lion. We have been under marching orders for attacking the Castle of Lepant, nearly three weeks; but the delay of the payment of the troops has detained us, till I had the satisfaction to see an American ship anchor in the harbour, the Romp, of Boston, Capt. Smith.

"To you, of whose friendship I have had the most ample proof, I am bound in duty to give some account of the state of Greece, and the prospect there is of doing good in this country. I arrived in Greece the 8th of December, and the same day fell in with Col. [now Gen.] Jarvis. Thus did the Lord direct my steps; for such was my ignorance of the Greek character, together with their language, that to all human appearance, I must have been a lost man, if I had not found in Jarvis, a countryman and friend. He speaks French, Italian, German, and Greek; and has witnessed all the transactions of foreigners in Greece, for 3 years. He left New York at ten years of age, and his father now resides in Germany. I entered the army immediately, as a volunteer under his command, and have now served in it more than three months. I have travelled over 300 miles in Rumelia and the Morea, and by the help of Jarvis, and an English missionary, whom I escorted thro' the Morea, have been able to converse with many people, in regard to the religious and political concerns of the country. They are all eager for instruction, and are transported at the sight of a Tract or a Bible. The peasantry are virtuous and modest, the merchants cunning, deceitful and intriguing, the soldiers are brave, patient, and strongly attached to liberty. I have given away several thousands of tracts, which I received of Mr. Temple, at Malta, to citizens, officers and soldiers. They are much pleased with reading these *feathers*, as they call them, and I have frequently passed through the camp and seen one of the soldiers reading a tract with ten or twelve others listening to hear him.

"Superstition is losing ground in Greece. Many of the priests are beginning to preach on the sabbath, and many of the people to eat meat in Lent. The priests, as far as I have been able to learn, are generally moral, but devoted to the dogmas of their church.

"The Greek women are modest, handsome and virtuous. The astonishing examples exhibited here of morals by those Franks who have come from France, Italy, and Germany, have led the Greek females to shun a foreigner, while in his Frank costume, almost as much as a Turk. Schools are beginning to be established in all the principal towns and villages. A Mr. Edward Mason, a gentleman from Scotland, whose classical and religious character is of the highest cast has devoted himself to the service of Greece. He is accompanied by a Greek, who has been two years in England, learning the Lancasterian system of education, and who, by the grace of God, has become experimentally acquainted with the truths of the gospel. Mason does wonders;—he already talks with the priests, and will soon, if Providence permit, establish a school for the study of ancient Greek and philosophy at Tripolizza. Dr. Howe, from Boston, does honour to his country, family and friends. His standard of morality is high. We all love him dearly. He has done much to relieve the sufferings of the wounded already.

"The civil dissensions have all been put down in the Morea. Ulysses is the only chief who is now with the Turks, and he, I think, will soon be subdued. The misery of the country is beyond all description. Women and children are flying, almost naked and starved, from the fury of merciless savages—the men with their noses and ears cut off. If there was ever a country which demanded the charities of the christian world, that country is Greece. Yet it is my real opinion that she will again take her place among the nations of the earth, as a free and enlightened republic. My reasons for thus thinking, may be seen in my letters to the Greek committee.

"As to my own fare, you may call it what you please. I have taken the Albanian dress. I have travelled three hundred miles on foot, and carried my gun, dirk, and pistols. Five nights I have slept on the ground, without any covering but my carpet, and during three of them it rained incessantly. In short, I have waded through rivers, climbed mountains amid the snows, with my feet to the ground, been exposed to the Turks, and was once very near being cut up by those monsters, whose tender mercies are cruelty. I have fared like a Greek, and with the Greeks I am willing to suffer for the cause of religion and freedom. Call me in America, a crusader, or what you like—my life is devoted to the overturning of the Turkish empire; and if it be the will of God, I hope to see the downfal of the false prophet. God is on the side of the Greeks. Two hundred thousand Turks have already lost their lives in this sanguinary contest. The campaign is again opening. Let the Greeks and your unworthy friend have an interest in your prayers. I hope to see you again, but the will of the Lord be done.

Farewell.

From the Christian Mirror.

INTERESTING ANECDOTES.

Mr. Editor,—In a late communication I intimated, that I should, when convenient, relate a few anecdotes of heathens and men of the world, who by passing over insults, and returning good for evil, have put nominal Christians to the blush, by coming nearer to the commands of their divine Master than they. The following are principally from memory.

When Xerxes invaded Greece, there was, in the Greek councils, a difference of opinion, concerning the best place for engaging the enemy. Themistocles, urging his opinion with some warmth, Eurybiades lifted up his cane over him, in a menacing manner. "*Strike*," says the Athenian general, "*but hear me.*" The Lacedemonian admiring his command of temper, bade him speak what he had to say.

Plutarch says of Pericles, "Such was his self-command, that when a vile abandoned fellow loaded him a whole day with reproaches and abuse, he bore it with patience and silence, and continued in public, for the despatch of some urgent affairs. In the evening, he walked gravely home, the blackguard following and insulting him, with the most scurrilous language, the whole way. And, as it was dark when he came to his own door, he ordered one of his servants to take a torch and light the man home."

How do the manners of these unenlightened heathens put to the blush the conduct of our great men, who, for a wry word, challenge, fight, and kill each other, regardless alike of their country's laws and welfare, and the commands of God. Yet such men are exalted to the highest stations, and thus the nation becomes a participater in the crimes, forgetting that "he who ruleth his own spirit is better than he who taketh a city."

Two young gentlemen, I believe officers, were playing at backgammon, in a public coffee room, in Paris, when one thoughtlessly replied, to the observation of the other, "O what a story!" The other immediately snatching up the tables, gave his friend a blow on the head, and as if stupified and astonished at his rashness, sat down regardless of the consequence. The injured man arose, and addressed the company in these words: "Gentlemen you think that I shall take the life of my friend, for this rash act of his. But could I now see his heart, I should find it torn with anguish and sorrow for what he has done, and that he suffers a thousand times more pain than I do from the blow I have received. I shall therefore not take his life; but I will take the life of any of you, who dare to utter the least reflection upon my honour." All were silent for a moment. Bravo! exclaimed an old knight of St. Louis. Bravo! echoed round the coffee room, and the friends resumed their game. A part of the story is worth the imitation of Christians; but the beauty of the action is spoiled by the concluding threat.

Two bloods of the highest order were bantering one another at a coffee house, when one dared the other to go and spit in the face of an officer of high rank and tried courage, who sat in a box reading a newspaper. No sooner said than done. The officer calmly took his handkerchief, & wiped his face and said, "Young man, could I wipe your blood from my conscience as easily as I can your spittle from my face, I would instantly put you to death; but I disdain to stain my conscience or my sword with your blood."

It is a beautiful saying which the duke of Orleans used, when he ascended the French throne under the title of Louis XII. He had many bitter enemies who had done him great injury, but he quieted their fears by publicly declaring, that "It was not for the king of France to revenge the injuries done to the duke of Orleans." This was the same king who said, "I should rather see my courtiers laugh at my avarice, than my people weep at my extravagance." It was for sentiments like these, rather than for his victories, that he was deservedly called the "father of his people;" a *truly glorious* title.

In 1754 the father of our country was stationed at Alexandria, with a regiment, of which he was Colonel. At an election for members of the assembly, Washington *grew warm*, and said something offensive to Mr. Payne, who was opposed to him, and who at one blow of his cane, brought our hero to the ground. On hearing of this, the whole regiment was under arms in a moment, and in rapid motion towards the town, burning for vengeance. Washington was so far recovered as to go out and meet his enraged soldiers, and after thanking them for such evidence of attachment, he begged them by their love to *him*, and their *duty*, to return peaceably to their barracks.

Finding himself the aggressor, he resolved to make Mr. Payne the honourable reparation of asking pardon. Early next morning he wrote a polite note to Mr. Payne, to meet him at the tavern. Payne took it for a challenge, and repaired to the tavern in full expectation of fighing. But what was his surprise, on entering the chamber, to see in the lieu of a brace of pistols, a decanter of wine and a pair of glasses on the table! Washington rose to meet him, and offering him his hand with a smile, began—"Mr Payne, to err sometimes is nature, to rectify error is always *glory*. I believe I was wrong in the affair of yesterday; you have had, I think, some satisfaction; and if you deem that sufficient, here is my hand let us be friends."

An act of such sublime virtue produced its proper effect on Mr. Payne, who, from that moment, became the most enthusiastic friend and admirer of Washington.

When we contemplate the conduct of the illustrious men, whom I have named, how contemptible and mean appear the manners of the little great men of the present day, who have so little knowledge of true greatness as to suppose, that to revenge an insult is more honourable than to forgive it; and that honour is gained by the perpetration of crimes, which set the laws of God and their country at defiance. Yet such men set themselves up as candidates for the first office in the gift of an enlightened and Christian people, an office that binds them to the execution of those laws, which they are in the habit of violating.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

REMOVAL.
I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the
NEW BRICK STORE,
corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of
GROCERIES,
LIQUORS, WINE, FRUIT, FISH, &c.
comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cognac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

Tobacco, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his
GENERAL SEED ESTABLISHMENT,
at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries.* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered,—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

Piano Forte & Violincello
FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

JOHN CAMP & Co. No. 93, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*